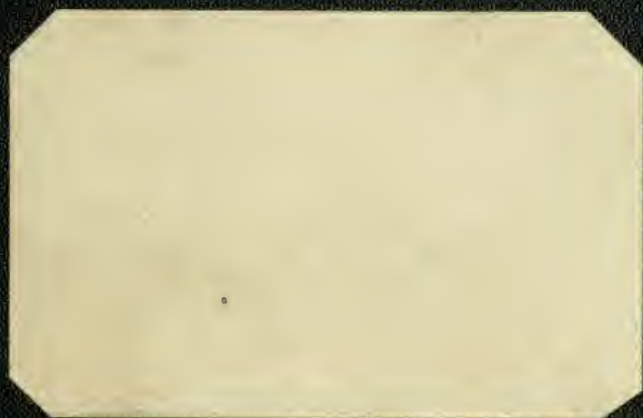


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PROCEEDINGS

OF THE

WESTERN RESERVE
CLEVELAND, O.

FIFTY-SIXTH ANNIVERSARY

HISTORICAL SOCIETY.

OF THE

SETTLEMENT OF HUDSON

WITH

TABLES SHOWING THE LONGEVITY, &C.,

OF THE

PIONEER SETTLERS.

AKRON, O.:

BEACON PUBLISHING COMPANY, PRINTERS.

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NOTE.—The limited edition of the "Proceedings of the Fifty-Sixth Anniversary of the Settlement of Hudson," as celebrated June 18th, 1856, having long since become exhausted, the undersigned, at the earnest solicitation of a number of the people of the township, has caused to be printed, in the following pages, a new edition of said proceedings. A number of prominent errors, which had inadvertently crept into the first edition, have been corrected in this, though the historical and statistical matter, addresses &c., have in no wise been changed. I trust that it will prove both interesting and profitable to such of our people as may secure copies thereof.

Respectfully.

HUDSON, O., Nov. 1, 1875.

HARVEY BALDWIN.

At a preliminary meeting of a number of the inhabitants of Hudson, Summit County, Ohio, convened to consider the expediency of calling a meeting of the Pioneer Settlers and aged inhabitants and their friends, to celebrate the Fifty-sixth Anniversary of the Settlement, by reviewing the providence of God in the settlement of the Township, and the longevity of the inhabitants, it was

Resolved, That such meeting be held; that the Rev. H. L. Hitchcock, D. D., President of Western Reserve College, be requested to deliver an Introductory Address; the Rev. C. Pitkin present a statistical report of the settlement, and the longevity of the first settlers and other inhabitants of the township; that the Rev. President G. E. Pierce, D. D., repeat his address delivered at the Semi-Centennial Celebration, adapted to the present occasion; and that the Rev. John Seward follow President Pierce by a general response, relative to the first settlers of the Western Reserve.

Such a meeting was attended, agreeably to the request, on June 18th, 1876 and the desired addresses and reports were delivered, as in the following pages.

The meeting was opened by reading select and appropriate passages of Scripture, by Professor Hosford, and prayer by the Rev. Mr. Excell. The Choir, by request, performed sacred music between the several parts, in the old familiar airs of Ocean, in the 71st Psalm, 1st Version, C. M.; Sherburne, in the 78th Psalm, 1st Version, C. M.; Invitation and Complaint, in the words set to the tunes, and closed with Old Denmark, in the 100th Psalm, 3d Part L. M.

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INTRODUCTORY REMARKS.

BY REV. H. L. HITCHCOCK, D. D.

I shall occupy but few moments of your time. My office is simply the introduction of these exercises. The filling up will be by those whose years entitle them to be heard on the occasion which brings us together; whose observation and experience will give interest and value to what they say.

Our meeting to-day is peculiar. Six years more than half a century since, unbroken forests covered the places now occupied by these dwellings, these churches and school-houses, that College—these gardens and meadows and fruitful fields. A few hardy pioneers then made an opening in the wilderness. Others soon joined them. They came, with their principles—political and social, educational and religious—from the land of the Pilgrim-Fathers. The great change has been wrought which it is our privilege to see and enjoy. It is well nigh as wonderful as the accelerated speed of communication. One day, now, will carry us as far as required a month's diligent traveling then. We can transmit and receive intelligence in fewer hours than then demanded weeks.

Representatives of those pioneer families—of that first generation—are with us. Not less remarkable than the changes which have occurred, is the number of them which still survive and are able to meet this day. Statisticians tell us that the average of human life is less than thirty years—that one-fourth die under seven years of age: one-half under seventeen: that only six out of every one hundred reach sixty-five, and one out of every five hundred reaches eighty. But more than this proportion are here, who have passed sixty-five and attained eighty.

We are happy to meet you, and tender to you the deference and honor due to old age. We honor you, for your character, and the lessons of industry and economy, virtue and piety, inculcated. We honor you as parents; the fathers and mothers, or their associates—for some have passed away—of the generation now upon the stage of action. We honor you for your work—the homes provided, institutions established, improvements made—the foundations of present and future prosperity—the beginning of farther and more finished improvements.

It is ours to carry on and perpetuate. Less arduous is the work. But still will it require resolution, energy, wisdom, integrity, patience. We invoke your prayers in our behalf, that we may not prove unworthy of the trust committed to us, and may transmit the inherit-

ance received, not impaired but improved, to those who shall come after us, and that generations yet unborn may rise up and call the Pioneer Settlers of Hudson and vicinity blessed. Honor always to the resolute, hard-working pioneer of puritan institutions. But all are not equally favored with those who established them here. This soil, with all that of the Northwestern Territory, was consecrated, by the ordinance of 1787, to Freedom. The repeal of a solemn compact has opened territory once barred against it, to Slavery. Pioneers there, animated by the same principles which laid the foundations of social order and prosperity here, can establish like institutions only in the midst of conflict and great peril. Well are our sympathies excited, and how can we otherwise than desire and pray that a kind Providence will watch over them and give them the victory, that the home of the free may be extended, and the institutions of freedom may there diffuse their blessings.

But you are, with reference to us, pioneers to another territory. It is peopled by the generations that are past. Your feet stand upon its borders. Ours must be there ere many years have gone. May he who has brought life and immortality to light, whose friendship is freedom, indeed—freedom from the bondage of sin and death—be your guardian and friend. May his presence ever be with you, and as you follow him, we will try to follow you, that our example may be a guide to those that shall come after; and so, at last, shall we meet in that better land, where wrong and painful toil, sorrow and death are unknown.

STATISTICAL REPORT.

BY REV. C. PITKIN.

By general assent certain periods of human life are observed by individuals and social circles with demonstrations of pleasure, and sometimes with lively expressions of gratitude to the God of our mercies.

Birthdays—the Fourth of July—the day on which our Pilgrim-Fathers landed on Plymouth Rock—are, by different circles, regarded with appropriate demonstrations, as interesting epochs. We come together to celebrate the 56th Anniversary of the settlement of Hudson, by noting particularly the **LONGEVITY** of its inhabitants, and gratefully reviewing the mercy of God in this particular.

My own mind was awakened to contemplate this subject by looking at my coevals and associates in advanced life. Casting my eyes over the inhabitants of Hudson, as it appeared to me, I saw an unusual number of gray heads bowing with infirmity toward the grave, already past the common boundary of human life—circumstances led to a more minute investigation of the facts. The result I hold in my hand. A catalogue of forty names of persons living, on the 1st of May, in a

population of some 1,500, aged from 70 to 87 years—14 over 80, and 26 from 70 to 80—40 aged from 70 to 87.

While obtaining these statistics, 22 others have been ascertained, whose average age is 66—in all, 62, aged from 66 to 87, viz:

AGED.		AGED.	
George Kilbourne.....	87	John Farrar.....	71
Mrs. G. Kilbourne.....	86	Rev. Harvey Coe.....	71
Owen Brown.....	85	Mrs. H. Coe.....	66
Lewis Clark.....	85	Philip Filius.....	71
Nathan Strong.....	85	E'shia Ellsworth.....	71
Dr. Elias Weld.....	84	Mrs. E. Ellsworth.....	70
Gildeon Mills.....	82	Mrs. Goodrich.....	70
Mrs. G. Mills.....	80	Nathaniel Stone.....	70
Zina Post.....	82	Mrs. N. Stone.....	67
Dr. Moses Thompson.....	81	Mrs. Wm. Leach (Ford).....	73
Joseph Darrow.....	81	Mrs. Daniel Johnson.....	71
Mrs. Ariel Cobb.....	81	Dr. J. Metcalf.....	70
Mrs. George Pease.....	80	Mrs. Metcalf.....	64
Mrs. Stephen Thompson.....	80	Mrs. Brewster.....	66
Dr. Oliver Mills.....	79	Charles Hanes.....	67
Mrs. Mills.....	66	Mrs. C. Hanes.....	69
Solomon Curtiss.....	78	Orator Blakeslee.....	68
George Darrow.....	78	Joseph Bishop.....	67
Allen Gaylord.....	79	Mrs. J. Bishop.....	69
Chauncey Case.....	78	Mrs. Barrett.....	66
Mrs. C. Case.....	77	Mrs. J. Oviatt.....	67
Mrs. G. W. Holcomb.....	77	Amos Chamberlain.....	65
Mrs. — Morrill.....	76	Mrs. Chamberlain.....	63
Mrs. H. O'Brien.....	76	Mrs. Wm. Chamberlain.....	63
Rev. C. Pitkin.....	75	Jacob Chamberlain.....	65
Mrs. C. Pitkin.....	72	Horace Metcalf.....	65
Martin L. Edwards.....	75	Mrs. H. Metcalf.....	58
Caleb Homaston.....	75	Sylvester Baldwin.....	65
Mrs. C. Homaston.....	67	Julia Wells.....	65
Mrs. Noble Day.....	72	Mrs. Gross.....	67
Mrs. N. Dawes.....	77	John B. Clark.....	63
Mrs. Gideon Case.....	74		

PIONEER INHABITANTS.

In making these inquiries, so many interesting facts in relation to the first settlement of the township, and particularly the longevity of the pioneer inhabitants, were elicited, that I was induced to extend my investigations more particularly to this remarkable class of inhabitants. In this investigation, I have confined my inquiries to those who came into the township in immediate connection with Esquire Hudson, from Goshen, Conn., and those who followed in his train from Litchfield County and vicinity, or fell into it in New York State, and settled under his auspices, and were identified in the same homogeneous community.

A few families from other sections of country settled at an early day in the extreme south and west parts of the township, and are not included in this census. Also a few families who soon removed from the settlement, and are scattered beyond my reach; these, of course, are not included in my reckoning.

A FEW PRELIMINARY FACTS.—The first effective movement directly towards the settlement of this township was made in 1799. To explore his township, and make preparations to commence a settlement, Esquire Hudson, with a small company of hired men, left Goshen, in Litchfield County, in the spring of this year. They arrived at Cleveland on the 8th of June, and passed up the Cuyahoga River to the mouth of Brandywine Creek. Here they disembarked, and after a

search of six days they succeeded in finding the southwest corner of his township. Here he commenced an improvement.

Joseph Darrow, Esq., one of this exploring Company, who assisted Esquire Hudson in surveying his township into quarter section lots, is still living, aged 81, and able to appear with us to-day.

In the fall of 1799, having made some preparation for their comfortable reception, he returned to Connecticut after his family. He left Goshen, with his family, in the winter, and came to Broomfield, N. Y. Early in the spring of 1800 he proceeded in open boats up the Lakes, and on the 5th of June he arrived in safety, with all his company, at his wilderness home. His own family and that of Samuel Bishop, with Capt. Oviatt, Dr. Thompson and others, twenty-eight in number, including one infant, composed this company. Ten of this number are still living, viz: Dr. Thompson, Joseph Darrow, George Darrow, William N., Timothy, and Abigail L. Hudson, David and Joseph Bishop, Allen Gaylord and Mrs Gad Hollenbeck. Three of the fifteen who voted at the organization of the township, by electing officers, in 1802, are living, viz: Dr. Thompson, Joseph and George Darrow; and three of the thirteen who composed the 1st Congregational Church in Hudson, organized by Rev. Jos. Badger, in 1802, yet survive, members of the Church, viz: Geo. Kilbourne, Mrs. Kilbourne, and Mrs. Stephen Thompson. During the year 1801 the settlement was increased by large companies of immigrants. and these were followed by others in 1805-9-10-12-14, to which time all heads of families are reckoned Pioneer Settlers. Of those who came with their parents, unmarried, in 1800-1, connected with their families, nine, in a few years found companions among others who came in single, and are accounted families among those who came in a married state. The following statistical account will be reviewed with interest. In this account, Parents, the number of children brought with them, the number yet living and their age, the number born since and the number still living, and their age, are noted, thus:

NAMES OF IMMIGRANTS.

	Immigration.	County brought here	Age.....	Born here....	Living	Age.....
David Hudson, {	1800	6	3 58-67	2	1	56
Mrs. Hudson. {						
Samuel Bishop. {	1800	5	3 64-73			
Mrs. Bishop. {				8	6	30-48
David Bishop {	1800					
Luman Bishop, {	1800			10	8	25-47
Mrs. Bishop. {	1801					
Joseph Bishop, {	1800			7	7	27-44
Mrs. Bishop. {	1810					
Gad Hollenbeck, {	1810			10	9	22-42
Mrs. Hollenbeck. {	1800					
Joseph Darrow. {	1800			13	6	40-50
Geo. Darrow. {	1800			12	7	37-52
Mrs. Darrow. {	1801					
Allen Gaylord. {	1800			7	5	32-45
Joel Gaylord, {	1801	8	3 61-78			
Mrs. Gaylord. {						
Heman Oviatt, {	1801	2	1 57	10	3	30-48
Mrs. Oviatt. {						
Dea. Stephen Thompson, {	1801					
Mrs. Thompson {						
Abraham Thompson, {	1801	3	3 52-62	7	4	41-51
Mrs. Thompson. {						
Stephen Thompson. {	1801	3	2 57-59	8	5	42-48
Mrs. Thompson. {						
Dr. Moses Thompson, {	1801	56	2 1 58	11	8	33-54
Mrs. Thompson. {						
George Pease, {	1799	1	1 56	5	4	40-53
Mrs. Pease. {	1801					
Eben Pease, {	1800			3	3	45-50
Mrs. Pease. {	1801					
William Leach, {	1801	1	1 57	7	4	38-55
Mrs. Leach. {						
George Kilbourne. {	1801	65	4 2 56-57	2	2	44-48
Mrs. Kilbourne. {						
Bradford Kellogg. {	1801	5	5 56-67			
Mrs. Kellogg {						
Amos Lusk, {	1801	6	2 57-68	5	4	45-53
Mrs. Lusk. {						
John Oviatt. {	1801	4	3 56 60	11	8	29-54
Mrs. Oviatt. {						
Owen Brown, {	1805	5	3 51-59	10	6	23-50
Mrs. Brown {						
Benjamin Whedon. {	1805	1		2	1	48
Mrs. Whedon. {						
Geo. W. Holcomb, {	1805	47	2 2 53-55	8	7	27-43
Mrs. Holcomb. {						
Zina Post. {	1804			10	7	27-43
Mrs. Post. {	1801	48				
Daniel Johnson. {	1809	2	1 48	7	6	27-39
Mrs. Johnson {						
William Chamberlain, {	1809	11	5 48-72			
Mrs. Chamberlain {						
William Chamberlain, Jr., {	1809			9	6	15-38
Mrs. Chamberlain, {	1801					
Nathaniel Stone. {	1810	48	1 1 46	9	8	27-44
Mrs. Stone. {						
Augustus Baldwin, {	1812			6	2	30 43
Mrs. Baldwin. {						
Samuel Hollenbeck, {	1810	6	4 65-76			
Mrs. Hollenbeck. {						
Joseph Kingsbury, {	1810	6	5 50-66			
Mrs. Kingsbury. {						
Elisha Ellsworth. {	1810	49	1 1 46	4	3	31-44
Mrs. Ellsworth. {						
Dr. Jonathan Metcalf. {	1812	42		5	4	25-38
Mrs. Metcalf. {						
Ariel Cobb. {	1813	8	6 40-59			
Mrs. Cobb. {						
Gideon Mills. {	1814	62	7 7 42-58	3	2	37-41
Mrs. Mills {						
Chauncy Case, {	1814	55	5 3 47-53	5	4	32-40
Mrs. Case. {						
		105	68 40to78	211	150	15to56

Of this number of Pioneer Settlers, heads of families, the following are deceased :

	DIED.	AGE.		DIED.	AGE.
David Hudson	1836	75	Eben Pease.....	1813	33
Mrs. Hudson	1816	55	John Oviatt.....	1827	75
Samuel Bishop.....	1813	62	Mrs. John Oviatt.....	1816	37
Mrs. Bishop.....	1820	59	Owen Brown.....	1850	85
Joel Gaylord.....	1829	74	Mrs. Brown	1808	37
Mrs. Gaylord.....	1825	74	Benjamin Whedon.....	1833	54
Dea. Stephen Thompson.....	1826	90	Mrs. B. Whedon.....	1809	43
Mrs. Thompson.....	1821	80	George W. Holcomb.....	1847	71
Abraham Thompson.....	1828	66	Daniel Johnson.....	1843	67
Mrs. Thompson.....	1864	75	William Chamberlain.....	1844	87
Stephen Thompson.....	1841	78	Mrs. William Chamberlain.....	1813	52
Mrs. Dr. Thompson.....	1850	70	William Chamberlain, Jr.....	1848	51
George Pease.....	1847	71	Joseph Kingsbury.....		78
Mrs. George Darrow.....	1845	60	Mrs. Kingsbury.....		75
Bradford Kellogg.....	1832	74	Arie Cobb.....	1840	70
Mrs. Kellogg.....	1826	50	Luman Bishop.....	1848	71
Herman Oviatt.....	1855	81	Mrs. L. Bishop.....	1848	76
Mrs. Oviatt.....	1813	37	Samuel Hollenbeck.....	1830	80
Amos Lusk.....	1813	40	Mrs. S. Hollenbeck.....	1832	83
Mrs. Lusk.....	1843	75	Augustus Baldwin.....	1838	50
Wm. Leach.....	1813	33	In all, forty-one.		

The following are living:

	AGED.		AGED.
Dr. Moses Thompson.....	80	Nathaniel Stone.....	70
Mrs. Stephen Thompson.....	80	Mrs. N. Stone.....	67
Allen Gaylord	79	Mrs Ariel Cobb.....	81
Joseph Darrow	81	Mrs. William Chamberlain, Jr.....	63
George Darrow.....	77	Gideon Mills.....	82
George Kilbourne.....	87	Mrs. Gideon Mills.....	86
Mrs. G. Kilbourne.....	86	Chauncy Case.....	77
Mrs. Wm. Leach (Ford).....	73	Mrs. C. Case.....	76
Mrs. G. W. Holcomb.....	77	Elisha Ellsworth.....	71
Zina Post.....	82	Mrs. E. Ellsworth.....	70
Mrs. Z. Post.....	66	Mrs. George Pease.....	80
Mrs. Eben Pease (Oviatt).....	67	Mrs. Augustus Baldwin	65
Mrs. Daniel Johnson.....	71	Gad Hollenbeck.....	75
David Bishop.....	73	Mrs. Hollenbeck.....	65
Joseph Bishop.....	67	Dr. Jonathan Metcalf.....	70
Mrs. Joseph Bishop.....	69	Mrs. J. Metcalf.....	67

From a careful analysis of these historic catalogues, the following interesting results may be noted:

Of the whole number of aged inhabitants, living when this census was taken, 14 were in their 80th to 87th year.

26 " " " 70th to 80th "

33 " " " 63rd to 76th " averaging 66.

In all 73 " " " 66th to 87th "

Among these, 5 families have lived in their first connubial state, respectively, 55, 56, 60, 62 and 65 years, and two others are within a few months of their golden bridal.

PIONEERS.

The Pioneer Settlers of the township were generally in the morning and early meridian of life; from 15 or 16 to 40 or 44 years of age. Most of them came into the country in 1800 and 1801, when it was literally a wilderness, and they have remained in the township and vicinity until death, or until the present time, fifty six years from the commencement of the settlement.

Thirty-three of the seventy-three, i. e., more than three-sevenths of the whole number, were living when this census was principally taken. Esquire Brown has since died, leaving thirty-two now living.

One hundred and five children were brought into the country with their parents and friends. 68 of these are yet living, aged 40 to 76. 216 children have been born in these families in this country. 155 of these are yet living, aged 15 to 56. Of all 218 out of 321, more than two-thirds of the whole number, yet survive.

The first two white children born in Hudson, and we suppose in this country, are living, viz: Mrs. H. Baldwin, daughter of Esquire Hudson, and Harry Leach.

The first grave opened in our burying ground was filled by the wife of Esquire Brown, with an infant babe on her arm, in 1808, aged 37, and Esquire Brown, now by her side, fills the last grave opened there for an adult person, aged 85.

Of the 41 Pioneer Settlers who have died within fifty-six years,

1	lived to the age of 90.
5	" " 80 to 90.
15	" " 70 to 80.
5	" " 60 to 70.
8	" " 50 to 60.
7	" " 33 to 50.

Of those 32 living,

10	are	80	to	87.
13	are	70	to	80.
9	are	60	to	70.

Of all 73, 16 have numbered 80 to 90 years.

28	"	"	70 to 80	"
14	"	"	60 to 70	"
15	"	"	33 to 60	"

hence three-fifths of the whole number have lived beyond the age of seventy.

While contemplating this view of life among the Pioneer Settlers and inhabitants of Hudson, my mind has been strongly impressed with our obligation gratefully to acknowledge the special favor of God to us in this respect. And at every step, as I have advanced, in making up this census, this impression has been deepened. And here let us pause and set up our Ebenezer, saying, with Samuel of "olden time," "Hitherto the Lord hath helped us." Other reminiscences crowd in to extend the picture, but this one—THE LONGEVITY of the Pioneer Settlers and inhabitants of the township—here holds precedence.

A singular coincidence has been noticed in examining public documents. The public census of 1850 gives Hudson 1,454 inhabitants, and the same census gives precisely the same figures for the number of inhabitants of Goshen, Conn., whence our little band of Pioneers emigrated fifty years before.

ADDRESS.

BY REV. G. E. PIERCE, D. D.

The character of the early settlement of this town, and of most of the townships on the Reserve, resulted from the connection of this territory with an Eastern State, and the link which bound together Old and New Connecticut has existed more than two hundred years. The existence of such a link was, in a high degree, Providential. The hand of God is often referred to, as seen in the discovery and early settlement of this continent, and especially of the Plymouth Colony; it is as clearly seen in the early settlement of the Western Reserve.

In the year 1620, King James incorporated the Council of Plymouth, and gave them, by charter, "the tract of land in America, between the fortieth and forty-eight degrees of north latitude, *from sea to sea*, to be called New England." In the year of 1628, the Council of Plymouth granted to a company a tract of land called Massachusetts, of certain defined limits on the north and on the south, and "in length and longitude throughout the main lands there, from the Atlantic on the east part to the *south sea* on the west part." This grant was confirmed by a charter from Charles I., in 1629. The Earl of Warwick, having received authority from the Council of Plymouth, made a similar grant, in 1631, to Lords Say and Seal, and others, of land south of Massachusetts, from Narragansett river, 120 miles upon a straight line, near the sea shore, towards the southwest, and within this breadth, in length and longitude throughout the main lands there, from the *Western Ocean* to the *South Sea*. The English called the Atlantic the Western Ocean and the Pacific the South Sea. The colony of Connecticut purchased this grant, and in 1662 it received its charter from Charles II., confirming its boundaries, and hence the claim of Connecticut to the belt of land between 41° and 42° 2' north latitude, from Narragansett Bay across the continent, and in this belt of land lies the Western Reserve. When Governor Winthrop appeared before the King in behalf of Connecticut, to obtain a royal charter, he presented him a favorite ring, which Charles I. had given to Winthrop's grandfather. The King was so pleased with this token, reminding him of his unfortunate father, that he gave Connecticut the most liberal charter that had ever been granted, and confirmed the title in its full breadth and extent to the Pacific Ocean. It was a strange form in which to convey land, a tract seventy miles wide, and extending from the Atlantic to the Pacific, and we suspect that the knowledge of geography was somewhat imperfect in those days. Tradition says that the King inquired how far it was to the Western Ocean? The agent replied, "it has never been measured accurately, but it is easy enough to see the ocean from the tops of the hills."

We will not attempt to decide whether the Governor intended to obtain from the King a good Yankee bargain, but certainly the result has been most happy to the people of Connecticut and to the inhabitants of the Western Reserve. When the Legislature of Connecticut, in 1786, relinquished to Congress all claims on western territory, and *reserved* 120 miles west from the western line of Pennsylvania, it laid the foundation of its large and permanent School Fund, and thereby secured the education and intellectual elevation of its citizens in all future generations, and at the same time secured the early survey of the *reserve* lands in New Connecticut, and their sale to the most able, intelligent and enterprising citizens of the State, and their early settlement by a people, well educated, of steady habits and good morals, and for the most part attached to the interests of religion; a people, hardy, robust, resolute, and well prepared to endure the hardships of frontier life, lay the foundation of good society, and prepare the best institutions of learning and religion. The consequence is that the Western Reserve has become the garden of the West. So it is regarded by the most observing men of the Eastern States. For the intelligence and thrift of the people, for its schools and institutions of learning, for its churches and the establishment and support of religion, there is not a territory that will compare with it, west of the Alleghanies. In fifty years it has made as great advancement in all these respects as was made by the parent State in the first hundred years. Nay, more; in wealth, in enterprise, in permanent improvements, in what has been done for the cause of education and religion, in what has been done for the establishment and endowment of its College, it has already made greater advancements than Connecticut had at the commencement of the present century, when this first offshoot from that State was transplanted. Its population is nearly equal, at the present time, to that of the parent State, and with about the same extent of territory, it is capable of sustaining, and will soon possess, a much larger population.

In the plan of God, the Western Reserve had a place. In the days of old, and as far back as the period when our ancestors landed on Plymouth Rock, commenced a series of Providential arrangements, whereby this fair land, this goodly heritage of ours, was given to a peculiar people. Men were as ignorant of what results would come from the extension of the territory of Connecticut across the continent, as they were of what would result from the discovery of the continent itself, or as they were what states, what institutions, what systems of government, what progress in the arts of civilized life, and what a great and prosperous nation were to result from the planting of the early colonies upon the Atlantic coast. But the same Providence which revealed the continent to Europe, and held it in Reserve for more than a hundred years, till England should be in readiness to thrust out her best sons, the most noble men of modern times, to plant colonies in the wilderness, and lay the foundation of our growing Republic, that same Providence ordered each occurring event which bound the

Western Reserve to an Eastern colony, and for more than a hundred years held it in reserve as the rich inheritance of our fathers and our children. Had the men of England known how far it was from sea to sea; had the weak and capricious Charles failed to be pleased with that trifling token, his father's ring given to Winthrop's ancestor; had the wording of that verbose charter, once hid in a hollow tree, and now preserved among the antiquities of Hartford, been different in a single sentence; had Sir Edmund Andros succeeded in obtaining the charter when the lights were put out and it was carried off; had Connecticut failed to establish its claim to the Western Reserve, as it did in asserting similar claims in New York and Pennsylvania; had Congress refused to assent to the claim; had one of a thousand events, dependent upon the agency of men, which we can suppose, occurred; had there not been *a God in heaven*, watching over and guiding all events, even the most minute, the Western Reserve might have been distinguished in no way above other western territory, and we should not have been permitted to exult, as we do this day, in the virtues and achievements of our fathers, and in the goodly heritage with which we are now surrounded.

Historians have often noticed the peculiar time when the New England Colonies were planted, and have noticed the state of Europe and especially the state of England, as peculiarly favorable for the establishment of just such colonies as were planted. At no other time could men of such heroic virtues, of such firm principles, such devotion to the cause of liberty, such unbending adherence to the Word of God, such firm resolves to give to posterity institutions by which their principles should be perpetuated, having been drawn together in a remote wilderness, to encounter the hardships and perform the labors by which their great design was consummated. If we look back fifty years we may be led to admire the providence of God, in selecting the time when settlements in this portion of our country should commence. Connecticut, the parent State, was then in a condition to throw off a more vigorous offshoot than it could have done at any earlier or later period. It had passed the poverty, the weakness, the hardships and the dangers of early settlement, and had become stable in its government and institutions, and moral and religious in its habits, but had not yet reached the period of wealth, and luxury, and effeminacy which occasion the decline and downfall of states and empires. The early immigrants from Connecticut to the Reserve were not generally rich, but enterprising, virtuous but industrious, and disposed to plant institutions after the best patterns that were left behind.

From about the year 1790 to 1830 was the golden period of the Connecticut churches. This period is marked by revivals of religion throughout the State, distinguished for their power, purity, and permanent influence, greatly enlarging the churches, improving the morals of society, and bringing the people of the State, to a great extent, under the control of religion. The pastors of the churches during that period, were able, intelligent and pious men, acting in concert, preaching the distinguishing doctrines of the gospel, and applying the truth with great fidelity to the consciences of men. The work of the Con-

necticut Missionary Society was done chiefly during that period. It was greatly to the advantage of the churches on the Reserve that they came off from the parent stock during such a favored period, bringing with them impressions of revivals in their best forms, having a high regard for their doctrinal preaching, and enjoying to so great an extent the labors of the Missionaries of the Connecticut Missionary Society. The first settlement in many of the townships is to be regarded in the light of a missionary enterprise, begun and carried forward with the express design of extending the kingdom of Christ. Facts show that this was true of the first settlement of the township of Hudson. The colony was chiefly from Goshen, in Connecticut, a rich farming town in Litchfield County, distinguished for its economy, thrift, orthodoxy and benevolence, making annually a larger contribution to the Connecticut Missionary Society than any other inland town in the State. This town enjoyed the labors of the Rev. Asabel Hooker who was among the first class of ministers in the State, and was a teacher of theology to numerous young men gathered at his house. In 1799, the year of emigration to Hudson, a powerful revival took place in Goshen, and seventy-seven members were added to the church. The benefits of this revival were afterwards felt by the colonists at Hudson, who were organized into a church in 1802. In the early religious movements of the town we find the influence of such men as Deacon Stephen Thompson, who was a deacon in the church at Goshen, David Hudson and Heman Oviatt. With the two latter I have often conversed about their connection with the church in Goshen, and the motives by which they were influenced in deciding to emigrate. It is evident they had in view the establishment, in this distant wilderness, of a Christian church, and of those institutions by which the best interests of society are promoted and perpetuated. Mr. Hudson said to me, that in early life he had embraced sentiments of infidelity, and that he used his influence to the injury of the Christian religion. After a change in his views, and his connection with the church of Christ, he wished to do something to repair the injury he had done, and to advance, to the extent of his ability, the interests of that cause which he had labored to destroy. These were the views which prompted him to emigrate. To us it might seem a strange movement, that a man, in order to do something for the interests of religion, should quit his home, and bid farewell to friends and kindred, and attach himself to a small colony, and by a toilsome and dangerous journey of months, place himself in an unbroken forest, hundreds of miles beyond the boundaries of established society and the evidences of worship. But the results have shown that he and his associates were wise in their decision, and that an immense amount of good has been achieved, which they never could have done if they had remained in Goshen. At that early period, Foreign Missions, as a means for the advancement of the Christian cause, were scarcely thought of in this country. Hitherto religion had been advanced by selecting new fields, planting new colonies, and organizing new churches upon new localities, as population increased and a wider range of settlement was required. And the Missionary enter-

prise consisted in sending Missionaries to the new settlements, and preaching the gospel to those who were enduring the hardships, and encountering the dangers of frontier life. In these circumstances, it is not strange that Christian men in Connecticut should have regarded the establishment of the institutions of education and religion on the Western Reserve as the most promising Missionary enterprise in which they could engage. The early efforts and sacrifices of the men who came to Hudson show that they were actuated by the motives which I have ascribed to them. They never suffered the Sabbath to pass by, after the settlement was commenced, without religious worship; and by great effort, and great pecuniary expenditure, they provided for the enjoyment of religious ordinances among themselves, and sought to promote the progress of religion in this part of our country. I shall not dwell upon this portion of their history; I only allude to it to present the *character* of the enterprise, and to call attention to the Christian and heroic virtues of the men by whom it was conducted. In the conversation to which I have alluded, Mr. Hudson said that he had no sooner brought his family to the town than he erected an altar for God, and commenced worship on the Sabbath, and it was the first desire of his heart to see the day when a church should be organized within the township, and he rejoiced in that day. The next object of desire was that this church might enjoy the labors of a settled pastor, and he lived to see that day and was glad. Then it was in his heart to see a house erected for the worship of God, and that he saw completed to his great satisfaction. "But," said he, "the College—the College; that was a child of my old age. I never expected to live to see that." Yet the College was in perfect coincidence with his plans and with his Missionary spirit. He spent most of his time in visiting Christian families in all parts of the Reserve, and securing the organization of churches, and it was with him a matter of painful solicitude, how the infant churches rising up on the Reserve were to be supplied with able, faithful ministers, in sufficient number to meet their wants. The College came in as the appropriate instrument to supply the deficiency. The church was organized in 1802; Mr. Hanford, the first pastor, was ordained in 1815. The first house of worship was dedicated in 1820. The College was chartered in 1826, and the first College edifice was erected the following summer. These benevolent designs—truly Christian—truly Missionary in their character—could not be carried on without cost. And I am about to give the fathers of the township credit for a generous liberality unparalleled in the history of benevolent enterprise. The house of worship for the first Congregational Society has cost, first and last, not less than \$8,000. Add the cost of the other churches in the village, and you have not less than \$16,000 paid for houses of worship. In the year 1824, Commissioners were appointed by the several Presbyteries on the Reserve, for the purpose of consulting and advising relative to an institution of learning. They met at Aurora, in June, and among other things, they recommended the appointment of Commissioners to locate the Institution, taking into view all circumstances of situation, the moral character of the people, facility of com-

munication, amount of donations, the health of the place, &c. These Commissioners met on the 22d of September 1824, and decided to locate the Institution at Hudson, Portage county, Ohio, on a plat of ground northeast from the center. The College Record adds that the amount of subscription for this location was about \$7,150. The decision of this committee, appointed, as it was, from all parts of the Reserve, speaks well for the township of Hudson. And the amount subscribed must certainly be considered liberal, when it is remembered that this was but twenty-four years after the first settlement of the town, that the competition for the location was not very great, and that the whole population of the town, according to the census of 1830, six years afterwards, was but 775.

The settlement was commenced at New Haven, Conn., in 1638. It was the most opulent colony that ever came to New England. The leading men were rich merchants. According to a census and inventory, taken five years after the settlement commenced, the population was 419, and the property £36,000. Sixty-two years afterwards, in 1717, Yale College was removed from Saybrook to New Haven. The competition between Saybrook, New Haven, Hartford and Wetherfield was very great. Saybrook subscribed £500, and New Haven £700, and obtained the location, and the first college was erected at a cost of £1,000. The people of Hudson, earlier in their history, with less population, and much less ability to secure the location of a college, gave more than twice as much as New Haven.

The people of Hudson have been repeatedly called upon to aid the College, and have always given a most liberal response. The second principal effort in its behalf was in 1830, the third in 1837, and the fourth in 1845 and 1848. The whole amount of donations in this town, since the origin of the institution, rejecting subscriptions not considered good, and making a liberal allowance for the manner in which payments were made, exceeds \$50,000. What other town on the Reserve, not exceeding it in wealth and population, or even in the United States, has, within the last thirty years, has given a like sum to an institution of learning?

I have referred to what was given in New Haven to Yale College, in 1717. About the same time, Elihu Yale, a rich London merchant, who had resided for about twenty years in the East Indies, and was Governor of the East India Company, became a liberal patron of the College at New Haven. Between the years 1714 and 1718, he sent donations in books and in goods (it appears that College donations were not made in cash in those days), to the value of £500, and a little before his death he ordered goods to be sent out to the value of £500 more, but they never were received. For £500 paid in books and goods, the name of Governor Yale is handed down to posterity, as one of the most liberal benefactors of mankind. This donation, together with what was given by the citizens of New Haven, enabled the Trustees to erect the College edifice, which was built of wood and painted blue; a building one hundred and seventy feet long, twenty-two feet wide, and three stories high, containing nearly fifty studies, besides a hall, library and kitchen, and the historian adds, "It made a very handsome appearance." I am not able

to determine what was the value of Governor Yale's donation of £500, paid in books and goods, but I suppose six, and perhaps ten citizens of Hudson have each given as much to Western Reserve College. Many individuals in this township have made donations of \$500, and of \$1,000, and upwards. The largest donations have come from the estates of Heman Oviatt and David Hudson. From each of these sources the College has received about \$12,000. The motive in giving was not simply to promote the interests of the town, but to prepare an institution of learning adequate to the wants of the Western Reserve, to provide an able and learned ministry for its numerous churches, to extend the blessed influence of learning and religion to the wide western country, to hand down a rich inheritance to posterity, and to extend the triumphs of that Kingdom whose interests the fathers came into this wilderness to promote.

There are other ways in which the liberality of the town has been shown besides in donations to the College. I am not able to say how much has been paid to support the preaching of the Gospel; probably as much as has been contributed by any other town of equal wealth and population on the Reserve, perhaps more; the contributions to foreign objects have always been liberal. I am told that before the separation of the churches, they amounted, in one year, to \$600; they have probably been greater since. The school houses of this town, so far as I have observed, are neat, tasteful edifices, and I believe that many competent teachers have been employed and sustained. There was in the township, from the beginning, the spirit of public improvement, and large outlays were made in clearing away the woods and building roads and bridges. And as a crowning liberality of this class we have a very large amount subscribed, and much of it paid, to the railroad, an enterprise which, in the first instance, might have died in its infancy had it not been for the energy and support of the citizens of Hudson. Some have estimated that an amount not less than \$400,000 has been given by the people of this township for the public benefit.

It has not been the result of this liberality to impoverish the people, but we suppose this is prominent among the means whereby the wealth of the township has been steadily advancing. The original proprietors of the town paid Connecticut fifty-two cents an acre, or for the 16,000 acres of the five miles square, \$8,320. The value of the township, real and personal estate, according to the grand levy for 1850, which is a low estimate, was \$418,788, showing that the property of the township has doubled nearly six times in fifty years, upon the cost of original purchase. The levy of the township for 1856, shows an estimate of \$884,818, the property having more than doubled in six years. We believe that the foundations of its future prosperity are thoroughly laid, and that it may anticipate much greater progress, in wealth, and in every thing that can elevate and adorn civilized life, for fifty years to come.

And here it is my wish to cast a glance upon the prospect before us, and ask what lessons are taught us, by the years gone by, to guide us and our children in the duties yet to be discharged, as time shall advance. After more than fifty years have passed since the first settlement of

Hudson, we have come together to call to remembrance past events, to commemorate the virtues and heroic deeds of our fathers, and gather wisdom for the more faithful discharge of our obligations. What is our duty, as taught us by the history of the past? I think it will be admitted to be manifestly incumbent upon us to enter fully into the labors of those who have gone before us, and cherish the interests which were dear to them, and carry out the benevolent designs, which were instituted by them at such an immense amount of toil and sacrifice. Like them, we must see to the cultivation of our soil, and render it productive, and strive to increase the wealth and reputation of our township. We must remember our public improvements, and encourage and patronize them, as the sources of our future wealth and future prosperity. We must attend to our schools, and secure the best education to the rising generation. We must cherish our College, as an institution of prime value to ourselves and our country. And above all, we must sustain the institutions of religion, support the preaching of the gospel, and, by the combined influence of our churches, endeavor to bring all our population under the power of Christianity. To accomplish these ends, we shall need, like our fathers, to practice a rigid economy. If I mistake not, *this*, among them, was characteristic. It was seen in their houses, furniture and dress; it was seen in all their habits, and strongly advocated in the avowal of their sentiments. It was a wise economy, suited to their circumstances. Such an economy we shall need, in order to consummate desirable ends. We shall need to introduce it in the cultivation of the soil, in the choice of our domestic animals, in our houses and fences, in our furniture and equipage, and in our modes of conducting business. Our economy must be just such as is called for by our condition. If an inhabitant of some country where wood is sold by the pound, were with us to-day, he would look around on these decaying trunks and branches in our fields and forests, and say, "why this waste?" not knowing that economy would not permit a man to gather such materials for wood. Economy is not the same thing in the country that it is in the city; is not the same in a new country that it is in an old one; not the same thing in a rich country that it is in one that is poor. To practice the economy of our forefathers, it is not even needful that we do every thing as they did. Let us have an economy suited to the Western Reserve, and calculated for the latitude and longitude of Hudson, and make the needful advancement just when circumstances shall call for it.

Another virtue of the early settlers of this town as we have seen, was their liberality, and this we are bound to imitate. If they practised economy in all things—even in small things—they were liberal upon a great scale, and their benevolence was that of a most generous magnanimity. It is a general principle, recognized in the Word of God, that a liberal spirit does not impoverish, and that, on the other hand, a man is prospered in life much in proportion as he is ready to impart of his possessions to promote worthy objects. Have we not reason to suppose that a principle every where true, has had, and will have its application among the citizens of this township? While the liberality of

the people has promoted the general prosperity of the town, is there not ground for discrimination? Have not those families who have been most generous in their benefactions been most prosperous, and have they not become most wealthy? And have there not been other families, where they have withheld altogether too much, and it tended to poverty and degeneracy and degradation? I leave it with those who are more familiar with the history of the town than I am to answer these inquiries. Certain I am, however, that it is only a generous magnanimity that has secured the best interests of the place, and the great ends to which many of our people have been devoted in days that are past, and that this alone will secure our future advancement.

And I only add that, like the early fathers of our township, we must recognize the supreme God as the arbiter of events, and trust in His arm to guide and protect us, in all our doings. Our fathers' God must be our God. It is owing to the blessing of Heaven upon their labors that we are permitted to-day to rejoice in the work of their hands. The God whom they revered and honored, whose worship they established, and whose name they spread abroad, was with them in the hour of danger, guided them through the wilderness, established them in their chosen habitations, prospered them in their undertakings, and enriched them with a goodly heritage. We believe that the same superintending Providence which directed our fathers to this chosen spot, and enabled them to lay the foundations of valued institutions, has still important purposes to fulfill, and it is for us to co-operate with him in the fulfilment of his benevolent designs. And our God may be trusted. He who directed to the discovery of this continent, and guided the early settlement of the Atlantic colonies, He who connected this portion of our land with an Eastern State, and brought out chosen men to change the forest to a fruitful field, and clothe the earth with verdure, and cover the hills with flocks and herds, to establish schools and institutions of learning, to organize churches, and build houses of worship, will prosper his people and guide to the full development of his merciful designs.

We have been carried back to-day to the scenes of other days, to nearly the extent of man's memory, the events of more than fifty years ago. On the fourth of July, 1800, near the center of our public green, under the shadow of lofty trees, that the sun could scarcely penetrate, all the people of Hudson and vicinity, men, women and children, to the number of forty-three, were assembled to celebrate the anniversary of our national independence. All these grounds, far and near, were covered with dense forests; they had long echoed to the tramp of the wild beast and the savage, but as yet had not become accustomed to the sound of the woodman's ax. Where this village is, where the churches are, where the Colleges stand, on the many farms where flocks are grazing and tasteful mansions rise, grew the lofty monarchs of a hundred winters, ruling, in sullen silence, the dense, dark forests by which they were surrounded. That assembly of pioneers was a goodly band. There were stout hearts and firm resolves: and they offered their prayers and their praises to Freedom's God, and claimed Him as their Father and Protector. In the year 1900, less than fifty years from to-day (and some

of our children will be there to see it), I can suppose the people of this township will be assembled to observe the *second semi-centennial* celebration of its settlement, perhaps upon the same common—covered with beautiful green, enclosed in parks, with iron railing, overshadowed by lofty elms hanging in graceful arches and rendered cool by the play of copious and refreshing fountains, while all around its borders are stately mansions and marts of trade and beautiful temples dedicated to the living God. There will be congregated our children and our children's children. On the morning of that day, the reiterated noise of the distant cars will be heard, the thronging multitudes will come from the east and from the west and from the north and from the south, from a surrounding country densely peopled, and highly cultivated, and blessed by all the elevation that can be given by the arts of civilized life, and by wealth and learning and religion—thronging multitudes, like pilgrims in annual visit to the Plymouth Rock, will come to spend the festal day with the intelligent and refined citizens of Hudson, and join with them in commemorating the virtues of their ancestors and extoling the heroic deeds of the men who, in the midst of incredible hardships, laid the foundations for the promotion of learning and religion, and thereby became the greatest benefactors of mankind. We who stand here to-day have received a rich inheritance, and it is for us to hand it down, not only unimpaired but greatly improved and enhanced, to posterity. Let us remember that we are to enstamp the impress upon the coming generation, and prepare them for the high destiny that awaits them as the citizens of our great and growing republic.

CLOSING ADDRESS,

BY REV. JOHN SEWARD.

During a period of forty-five years, since I commenced speaking as an authorized preacher of righteousness, it has not been my habit to begin a public discourse by making apologies; and I am now too old to adopt the practice. In many cases I regard it as a species of deception, if not of absolute falsehood. I shall proceed at once to the work before me, which is to say something about pioneers and pioneering on the Connecticut Western Reserve. Many historical facts have been already this day presented to your view, respecting the settlement of the Reserve and the experience of the Pioneers. I was not among the earliest of those who came into the wilderness to make it their permanent abode, being about ten or eleven years later than the first immigrants. Before my arrival, however, but few of the first settlers had died; and by my excursions as a Missionary, I became personally acquainted with most of the inhabitants then in the country, and was thus familiar, to a great extent, with their earlier and their later experience in subduing and cultivating a dense and unbroken forest. Hence in the position I occupy to-day, you will permit me to make a very free use of the first person, both singular and plural.

That I was acquainted with most of the inhabitants on the Reserve forty-five years ago may appear incredible to the present generation, when on this territory there is now a population of 300,000, perhaps 400,000. But at the census of 1810, the year before I came out here, there was a population on the Connecticut Western Reserve of only 4,454, and but very few of these west of the Cuyahoga River. The inhabitants of the city of Cleveland are this day ten times as many as all the inhabitants of the Reserve forty-six years ago; and I suppose there are now in the single township of Hudson more than one-third as many people as there was on the Reserve at that time, and these were not scattered as now in every township throughout the territory. On the north-east corner, at Conneaut—where I spent my first Sabbath in Ohio, and preached to a little handful of hearers on a cold October day, in a little open log school-house, without door, window or chimney, exposed to wind and smoke—several families by the name of King and a few others had located. Capt. Nettleton and a very few other families were at Kingsville, and Father Badger with his son-in-law Smith, and some few others were at Ashtabula. Judge Austin, Dr. Hawley, Dea. Case, with a considerable number of other families had settled in Austintown, with a church organized and the Rev. G. H. Cowles for their pastor. There I spent my second Sabbath, and preached three times to Mr. Cowles' people while he went out to supply some destitute neighborhood. There were a few people in Morgan and Rome. At Harpersfield a church

had been organized, with the Rev. Jonathan Leslie for their pastor, and among the prominent members were the Harpers, Esq. Cowles, Judge Wheeler and Judge Tappan—not Ben. Tappan, for I never heard that he was a member of any church. Having visited these few settlements, you have done with the inhabited portion of Ashtabula County in 1811. The remainder of the county was almost an unbroken wilderness. As we pass on through where Madison and Perry now are, we find no human being to salute us in our solitary horse back ride. Reaching Grand River we cross where Painesville now stands—then having a few scattered log-cabins—and passing down about three miles on the west side we arrive at the plantation of Capt. Skinner, a professor of religion, and in whose dwelling the hungry and weary Missionary always found a place for refreshment and repose. His eldest daughter was the wife of Esq. Hine, of Youngstown, and his house much resorted to by the early settlers on the Reserve. Between his plantation and where Painesville now is, Gen. Paine had settled on the west side of the river; Gov. Huntington and Capt. Pepoon on the east side. Capt. Pepoon had died before my arrival, but the family resided there. Some of the sons, particularly Joseph, have since been somewhat prominent for their activity and zeal in the concerns of religion.

By particular request I spent my third Sabbath in Ohio at Painesville, and preached in a rickety, unfinished building used for a Court House, standing in a forest of scrub oak. Judge Calvin Austin, of Warren, was one of my hearers; and though not a professor of religion, urged me to visit and preach to the people in Warren. Leaving Painesville, on the ridge road you would find within the distance of some three or four miles, Esq. Jones, a family by the name of Nye, Mr. Blish, Judge Merry and Judge Clapp. Going south from Judge Clapp's, you would find none till you reached the log cabin of William Hudson, at the four corners in Chester, with a little cluster of cabins a mile or a mile and a half east of him, called the Minor Settlement. Going easterly to Burton, you would arrive at a pleasant township, where Burton, Hamilton, the Cooks, Fords, Hitchcock and others had a prosperous and promising settlement—a township distinguished by furnishing men who have adorned and dignified some of the most responsible offices which the State of Ohio can bestow, one of whom now stands at the head of yonder College, and has spoken to us with such thrilling interest to-day. After visiting Deacon Pomeroy, of Hamden, Capt. Spencer and the Taylors, in Claridon, and a few other families in these townships and in Huntsburg, you have about completed the census of Geauga county. The remainder was covered with dense, unbroken forest.

In Parkman a few families had located; two Deacon Woolcotts, and a few others of Farmington; some in Gustavus; Kinsman, Andrews, Dr. Allen and others in Kinsman; Brockway, Gen. Smith, Hays, the Bushnells, and a large number, mostly from Hartland, Conn., were at Vernon and Hartford; a settlement at Vienna, with an organized church, and Rev. N. B. Derrow as their pastor; a settlement at Brookfield, Hubbard, Youngstown, Poland, Boardman, Canfield, with Esquire Mygatt,

the father of George Mygatt, as one of its prominent men; a few in Newton, Braceville and Southington, with a few families in other townships. Warren was the county seat, and there you would find the Lanes, the Leavitts, Judge Calvin Austin, old Deacon Reeves, Gen. Perkins, Judge Pease, Thomas D. Webb, and many others. We have now done with the population of Trumbull county, then the largest and most populous county on the Reserve.

I will here introduce an incident which occurred to Judge Pease and myself. It happened in the spring of 1815, I think in May. After the close of the war, the government ordered a public sale, at Cleveland, of a number of the horses which had been used in the war. Judge Pease was the Government Agent or Auctioneer, and had appointed a certain Saturday for the sale.

Notice of the sale had been previously given, but I was not aware of it, and had made an appointment to spend the Sabbath and preach in Cleveland, as a Missionary, for it was truly Missionary ground, there being no church of any denomination in the place, and but very few professors of religion. According to my usual practice, I went to the place of my appointment for the Sabbath on Saturday, and found the little log village of Cleveland in a great bustle, crowded with a class of men such as the occasion might be expected to call together—horse jockeys, speculators, many of them hard drinkers, vulgar and profane, with here and there a sober, and respectable man, who had come in with the hope of obtaining a useful horse for home service. The most comfortable stopping place at that time in Cleveland, for a Missionary and his horse, was at the tavern then kept by Esquire Wallace, who afterwards removed to Northfield, and died there a few years ago. His house, with Christian hospitality, was ever open, free of charge to all ministers of the Gospel. It was built of logs, according to the common fashion of those early times, with two apartments, separated in the center by a covered hall. In the rear, some additions had been built, for a kitchen, sitting room, &c. Some of my old associates may have been in the house, and can remember its form and structure more particularly than I can describe it. To avoid the "noise and confusion," much greater, probably than that which Gen. Cass experienced there a few years ago, I was kindly invited into the back part of the house, to sit in the family room, with Mrs. Wallace and the little children. She was an amiable and I believe a Christian lady.

Supper time arrived, and I was requested to repair to the dining room and take a seat at the table. This room was in the west end of the main building, with a door opening into the hall. After I was seated, the crowd came rushing in, thundering through the hall, swaggering and swearing in such a manner that I was inclined to retire from the table. I kept my seat, however, and they seated themselves without ceremony or order, filling the long table. Then commenced the rattling of knives and forks and plates, mingled with the noise of many vociferous tongues. By chance, or more properly speaking, providentially, Judge Pease had taken a seat nearly opposite to me, and just as all were commencing to eat, he took his knife, and made several heavy

laps on the table, fixing all eyes upon him. Then mildly but firmly requesting attention, he kindly asked me to implore a blessing. Surrounded with respectful silence, I did so. During the remainder of the meal we had peace and quiet, all conducting themselves with becoming sobriety, and retiring through the hall with a deportment widely different from that of their boisterous entrance a few minutes before.

Having mentioned Cleveland and Cuyahoga County, above, a few remarks on settlement in that county may not be out of place. In 1811 there was a settlement in Euclid, with a small church, and the Rev. Thomas Barr as pastor. Among the prominent settlers were Judge Lee, the McElraths, Elder Ruple, Esquire Doan, and Mr. Shaw, most of whom were from the State of New Jersey. In Newburg were Mr. William Gaylord, the Kingsburys, Hubbells, and others. In Cleveland were Judge Walworth, Dr. Long, the Perrys, Kelleys, Major Carter, and a few other families. Mr. Shephard, Judge Barber, the Brainerds, and a few more, had gone west of the Cuyahoga river, and settled in the township of Brooklyn, and a family or two were settled near Tinkers' creek, on the old State Road from Hudson to Cleveland, and a few families in Warrensville. Having visited these settlements, you have become acquainted with the inhabited portion of Cuyahoga county.

A large tract of land north of Hudson, which now comprises the townships of Twinsburgh, Northfield, Independence, Bedford, Solon and Bainbridge, extending to the Lake, was at that time the favorite resort of the deer, the elk, the bear, the wolf, and other animals that flee on the approach of the woodman's ax.

The townships in the old county of Portage were more generally settled at that time than those of any other county on the Reserve, there being but few townships in which there were not some inhabitants. I believe there were none in Edinburg, Streetsboro or Twinsburgh, and but very few, if any, in Northfield, Brimfield, and a few others, but nearly as soon as Hudson was settled Delavan Mills had located in Nelson, Amzi Atwater, Elias Harmon, Rufus Edwards and others in Mantua, Ebenezer Sheldon in Aurora, Tappan in Ravenna, and Cays and others at Deerfield. Windham had been settled by a company from Becket, Mass., with a church organized before their removal. Old Deacon Alford was the patriarch of this emigrating church, assisted by such men as Thatcher Conant, Benjamin Higley, Dillingham Clark, Isaac Clark and others, distinguished for intelligence and respectability. A colony also came here from my native parish of Granville, Mass., led by such men as Charles and Lyman Curtiss, David Coe, Levi Sutliff, &c.

Samuel and Thaddeus Andrews, the Bostwicks, Chapmans, Ariel Case, Israel Coe, (the father of our venerable brother here), Esquire Spelman, and others, had made a promising beginning in Rootstown. Under the active management and by the great exertion of the Rev. David Bacon, Tallmadge had been settled by an intelligent, industrious and evangelical class of inhabitants. Most of the original settlers have gone to their eternal homes, but the township has become wealthy, populous, orderly and respectable, through the exertions of those who have efficiently entered into the labors of the original projectors and founders.

Enough, I think, has been stated to satisfy those present that a Missionary, in 1811, might have become acquainted with all the people then on the Reserve. But you, my aged associates of by-gone days, need no such statements to establish the truth of that assertion. The names I have mentioned were familiar to you forty years ago, and with many of them you were personally acquainted. But few of them remain, and we, with hoary heads and trembling limbs, stand here to-day as the representatives of a former generation, soon to pass away, and bid farewell to the fair scenes and brilliant prospects with which we are now surrounded. O, how the times and circumstances have changed. Then we girded ourselves, and went whither we would; now another girds us, and carries us whither we would not. In the time it then took us to travel from here to Cleveland they will now carry us half way to Boston or New York. And intelligence from New England, which could not then reach us in less than three to four weeks, now comes almost in the twinkling of an eye. My respected and beloved associates, may we so spend the brief remnant of our days as to meet our blessed Redeemer where partings and pains will never enter.







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